

THE MISSIONARY HELPER

Faith and Works Win —

VOL. XXIII.

MAY, 1900.

No. 5.

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MOTTO: *Faith and Works Win.*

VOL. XXIII.

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Sow the Seed.

Are the winds of adversity blowing?
Heed them not, but continue thy sowing ;
Thy handful of seeds,
Called "love and good deeds,"
May set a whole field all a-growing.

Are clouds of dark doubt o'er thee creeping?
Do thy sheaves seem scarce worthy of reaping?
Remember God's hand
Apportioned thy land,
Sow, and leave the result to his keeping.

—London Friend.

LIFE MORE ABUNDANT.

BY MRS. ANNE S. D. BATES.

DEAR shut-in sisters, busy workers, tempted and discouraged souls, these glorious words of Jesus are for you. We know we have been born from above, we are God's dear children, and we have the witness of the Spirit; but we are conscious of failures and miss our victories, because we have not understood what a "wonderful Saviour is Jesus our Lord." It is the life more abundant we need, the baptism of the Holy Spirit, and Jesus prays, "Sanctify them through thy truth; thy word is truth." He has sent the Comforter, the Holy Spirit, to abide in our hearts, who "is able to do exceeding abundantly above all that we ask or think" for us now, in this present life, and "shall supply all your need, according to his riches in glory by Christ Jesus." Yes, *all* your need for soul and body, for this life and the one to come. How? Give all, and take all.

I was a happy Christian many years before I had the life more abundant. Then the disappointments and trials of life came in like a flood, and I was overwhelmed. I went on outwardly the same, but oh, the conflict in my soul! I could not be reconciled to the circumstances that hedged me in, and it seemed as if every cherished hope and plan of my life had gone out in densest darkness. In the midst of this bitter experience, a wonderful revelation came to me of the life more abundant, and my privilege to take it. "In the fourth watch of the night" Jesus came to me, saying, "O thou afflicted, tossed with tempest and not comforted, be of good cheer. Follow me." Then and there, once for all, I put definitely *all* on the altar of consecration, to live a separated, dedicated, spirit-filled life of faith; willing, if need be, to suffer for Christ's sake, that I might be partaker of his resurrection life. Still as the sunrise comes, my soul was flooded with light and love. No more I, but Christ in me (Gal. 2:20). Many years have passed, but I go on my way rejoicing, independent of circumstances; and this victory is for all of us, if willing to meet the conditions, take it, "trust and obey."

"This is my wonderful story,
Christ to my heart has come;
Jesus the King of glory
Finds in my heart a home.

"I am so glad I received him,
Jesus my heart's dear King;
I, who so often have grieved him,
All to his feet would bring."

Fabius, N. Y.

GLEANINGS.

REV. LEWIS P. CLINTON, "our native prince," arrived at Liberia early in September, and has begun his work of clearing land and erecting headquarters to begin the evangelization of his own people—the Bassa tribe. In a recent letter to Rev. J. S. Durkee, he said, "I purpose to establish the base of my work where it will not be disturbed by any of the tribal wars—say about twenty-five miles from the coast." This will be within the republic of Liberia, yet in direct line with the Bassa tribe as they pass through here on their way to the coast. He writes, "It is my aim to clear off several hundred acres of land as a basis from which our work will spread among the benighted tribes." Some of his descriptions are fine; some of his heart thoughts make one realize what it all means to him. Mr. Clinton is supported in his work by the Free Baptist young people of Maine.—*Bates Student.*

"Many Christians," writes a missionary in India, "are now living on one meal every two or three days." Millions of the natives are literally starving. To show the relief power inhering in comparatively small gifts, we would state that five cents will save a life for a day. One dollar will feed twenty men, women, and children for a day. Five dollars will save a person's life until the rain comes in July and the famine pressure is relieved. Twenty five dollars will furnish cheap garments for fifty women, or seventy-five blankets needed for protection against the cold. Fifty dollars will rescue from starvation and support fifty children for a month. One hundred dollars will dig a well that will insure bountiful crops on several acres of land and secure many families against future famines; or the same amount will equip a cheap grain shop that would lower the market rate in a circle of many villages.—*The Congregationalist.*

Under the title "Notes from Washington," a correspondent of the *Hillsdale Collegian* for February writes: "The thirty-second annual convention of the National American Woman Suffrage Association held its meetings in the Church of Our Father Feb. 8-14, and to-day Miss Anthony's eightieth birthday is being celebrated by a public meeting at the LaFayette Opera House in the afternoon, and a brilliant reception at the Corcoran Art Gallery in the evening. For those who have been fortunate enough to be present at this convention, it will be an event long to be remembered. Notable people came from all over the United States to attend it, and Harriet Stanton Blatch, the daughter of Elizabeth Cady Stanton, crossed the ocean from her English home to pay homage to her mother's aged friend. Clara Barton of Red Cross fame sat on the platform at several sessions, but she could not be induced to say a word. However, there were people there who talked, and some remarkable addresses and speeches were made."

THE BIBLE A TREASURE HOUSE FOR MISSIONARY FACTS.

BY HENRIETTA LIBBY GAY.

Would you not like to visit some place where treasures are kept? How you would feast your eyes on the rare gems, their sparkle, and radiance; how you would admire the richness and soft touch of rare silks, velvets, and tapestries; what a treat to your artistic sense would be the sight of pictures by some of the old masters; how their superb coloring and lifelike figures would ever after stand vividly out in your memory.

I once had the great pleasure of being shown over Tiffany's in New York. I shall never forget the costly gems, china, and many articles of rare and exquisite workmanship that surrounded me; but the one thing I most admired, and which always comes first to my mind in thinking of that visit, was a very common thing—just wood. But the wood was petrified wood; it had been polished to a high state of perfection, and then made into articles of ornament and use valued at thousands of dollars. Such rich and beautiful colorings, such blendings and contrasts of shades were worth treasuring in memory's care.

Are you fond of God's treasure houses? Do you thrill at a golden sunrise, at a more gorgeous sunset? Is your heart lifted toward the Maker of it, as you watch the clear, blue sky and the fleecy clouds, or myriad stars that enrich it? Do you love the forests, "God's first temples," and the checkered play of light and shade cast on the earth beneath? If you appreciate all these treasures in nature, then you can appreciate more the treasures found in the treasure-house of God's Word.

Amid all the poetry and prose of the Bible, the humble, penitent pleas for forgiveness, the sweet songs of deliverance, the grand pæans of victory, the sublime, prophetic imagery, the fierce denunciations, and the comforting assurances, missionary facts are not left out. They abound from cover to cover, and, when studied aright, give thrilling interest to nearly every book.

Two meanings of the word "mission" are: "that which one feels destined to accomplish," "the destined or chosen end of one's efforts." One meaning of "missionary" is, "a person sent to propagate religion." No book in the Bible can be found which does not have for its central thought one, or more than one, grand man or woman, who feels impelled by some power beyond himself to attempt to accomplish some great work, to spread knowledge of some religious truth.

Our first home missionary was Noah. His work was to give a great object lesson to the world of his time and warn them of their impending doom. Faithfully and persistently he labored; but none would perceive to their own salvation; not one soul except his own family received the truth he promulgated by word

and deed. No missionary since has had the cold water thrown over his plans that Noah had.

I will take time to only mention by name Joseph, who was sent for the special purpose of preparing a home for his kindred through the years of famine ; Moses, whose special work we know so well ; and little Samuel—whom as children we all loved—who grew to be a great Samuel ; Elijah, and the wonderful lessons to be learned from his time of discouragement ; Elisha, and the record of his marvelous deliverance by angelic horsemen ; Isaiah and his special message to the people of a coming Messiah ; Jeremiah and his so oft-repeated and emphatic warnings to his people, then after these were all unheeded and the people were suffering in captivity brought upon them by their disobedience, his comforting assurances that if they would repent, God would return them to their own land ; Daniel and his fearless steadfastness ; Ezekiel the great preacher, and his wonderful visions for the benefit of his own people, and to be told to all ages. The names of these patriarchal prophets and their majestic, weird, or comforting messages are familiar to us all ; but in the midst of these mighty men of God, let us not forget a little foreign missionary. Our hearts turn with loving sympathy to the little Jewish maiden carried captive to Syria. There she told of the God of Israel and his power to heal. As a result of her words, healing of the body came to Naaman and he acknowledged the true God. We have no record of others being saved by her words ; only God knows the results that flowed from her efforts, and he has considered her name worthy to be perpetuated through all ages.

Another foreign missionary, and one whose story always incites either smiles of incredulity, a puzzled wonder, or sober belief, is Jonah. In his case, the cold water cure again had to be tried ; in this instance it was the missionary himself who was deluged, and not his hearers. To preserve his life while undergoing the submersion, he was encased in an oily receptacle impervious to water. Needless to say the remedy was efficacious, and Jonah, with right good-will, took up his special work. Still another puzzling thing occurs ; instead of being glad that his message was well received and the people had repented and made their peace with God, he was angry about it and had to receive still another lesson. What the end of Jonah's life was none of us know. One lesson we can learn from him is that God sometimes uses very small and very fickle men to perform his work.

Coming to the New Testament our first missionary is a loud and clear-voiced herald. Like a hurled, blazing firebrand came John the Baptist. Falling into the midst of the much hypocrisy, the few earnest seekers and the many humble lives of the times, he quickly purified a little space for his announced One to enter ; then, his special mission accomplished, like a firebrand he quietly smoldered for awhile, then was suddenly and violently stamped out by vindictive hate.

As we reverently contemplate the majestic yet humble One of whom John the Baptist was the forerunner, let us pause in loving admiration and awe. I like one form in the Catholic church, that at the name of Jesus every head is bowed. Let our hearts bow now before him. While we are of the earth, earthy, we can have no conception of the marvelous love, the wondrous compassion for earth's wayward children, that induced our Lord to leave his home of one unending, glorious day, and come to our marred and blighted earth with its days and nights that always have some burden of sorrow or care. Truly it is said, "Never morning wore to evening but some heart did break." The higher strung and finer the nature, the greater the power of suffering. No wonder our Saviour loved quiet places, "away from the madding crowd." The turmoil, hypocrisy, and selfishness of earth's denizens were such a contrast to the quiet, unselfish, gentle, yet ever busy ministrations of the heavenly hosts, that we can only wonder that he could endure it for even thirty-three years. His mission was pre-eminently one of love, of gentle, tender service, and of forgiveness. Observe his blessings upon little children, his healing the sick ones in loving families, his giving the widow's only son back to her from death's embrace, his words to the penitent, erring woman, "Neither do I condemn thee ; go and sin no more." For a nature such as his to be wrought up to severe condemnation of others causes unspeakable sorrow. Think of the mental agony he must have suffered ere the same lips that wished to utter only blessings, comfort, and forgiveness, could hurl such scathing denunciations on the scribes and Pharisees. "Woe unto you, scribes, Pharisees, hypocrites." "Ye serpents, ye generation of vipers."

We call years brief, but to him they were long and arduous. Only love, wonderful love, gave our Saviour to die for us, and enabled him to make those years years of blessed service. The results of his life seemed at the time small and of no duration ; but at this day we know them to have been world-wide and never ending. Pointing forward to him were all God's missionaries before his time, with one hand pointing backward to his earthly life, and the other extended to his triumphal ascension into heaven ; and on his promise, "Where I am there ye shall be also," stand all the missionaries since.

Of the disciples who were zealous in both home and foreign work we will not take time to speak. But to Paul we must give a little space. Doubtless many in thinking of Bible missionaries would think first and perhaps only of Paul. With the exception of our Lord, with whom none can be compared, Paul stands without a peer. We have the story of many of his triumphs, and the hard struggles that led up to them. We know from his own words that he was many times beaten with stripes, stoned, shipwrecked, in perils of all kinds, often in pain of body and mind, often hungry, thirsty, and cold. With all these he had a

weight of care almost unbearable pressing down upon him, and some special bodily affliction, we know not what it was. Yet in all these things he really gloried, for he felt that he was accomplishing the purpose to which God had called him. If the written story of his life comprises all this, what must the unwritten be? For in every life the unwritten heart's story always far exceeds that which can be told by voice or pen.

Passing over many other interesting names, we give just a glance and loving tribute to the last one mentioned in our Book of books. We began with Genesis, we close with Revelation. The sweet-spirited John deserves a warm place in our hearts. His last special work was to receive visions of wonders in heaven and earth, and reveal them through his pen to God's children to last for all earthly time. How his clear-cut description of the new heaven and the new earth has cheered many a fainting soul, and been the delight of many an aged saint.

If any of you have never given any particular thought about the Bible being a treasure house of missionary facts, I hope this will call your attention to it, and that you will have a new interest in it. In searching for such facts as these we discover many other most helpful things. The study of no other book gives such satisfying results as the study of God's Word. As the polished, petrified wood fascinates with its beauty, so do these lives fascinate. For as the wood went through certain processes to bring out unsuspected coloring, polish, and perfection, so common lives, put in God's care, develop unsuspected capabilities and beauty, and are made into God's trusted messengers to carry their beauty and strength to others, to have their own hearts filled with "the peace that passeth all understanding" while here, and fit citizens of his glorious home.

Saco, Me.

PUNDITA RAMABAI'S PRESENT WORK.

PUNDITA RAMABAI'S work for high caste widows now embraces the school of Sharada Sadan in Poona, containing seventy widows; the Mukti Mission on a farm near Kedgaum, containing two hundred and eighty widows and orphans; and the Rescue Home being built across the road, containing sixteen women.

The Mukti Mission School teaches only the primary and intermediate grades, pupils of the higher grades being transferred to Poona to complete their education. In the Mukti school all the branches of study are pursued in Marathi, and all are taught to read Hindi and English. All of the widows, except three elderly women, attend school six hours daily.

Mornings and evenings are occupied in various industries, cooking, grinding the flour, housework, washing and ironing, care of the little children, sewing,

mending, dairy work, making butter and ghee, gardening, orchard work, field work, manufacture of sweet oil, oil-cake and castor oil, weaving, etc. The women have also helped lay out walks and roads about the houses, carrying concrete, brick, and stone for the use of the builders, thus saving hundreds of rupees for labor.

Thirty-five young women have heard the Lord's call to do Christian work. Although only beginning their education, they sacrifice the time other girls have for recreation, and with thirty-five others who desire to study the Bible, have formed a Student Volunteer Band. Five of these are already preaching the Gospel in the villages about us. Several teach classes in the four village Sunday schools, which Mrs. Albert Norton has been conducting during this year. Some are learning to read embossed characters for the blind, and are teaching the blind to read the Bible. Some care for the sick, one especially taking upon herself the care of their hair; some care for little children as unto the Lord. This year this class has studied the life of Christ, twelve chapters of the Acts of the Apostles, and Genesis to the end of Abraham's life. They have learned much about the history and use of the Bible. Several interesting and instructive lectures have been given before the class.

Soon after July our famine relief work began, consisting of laying the foundations of the school house and Rescue Home, stone-quarrying, stone breaking, digging wells, making farm roads, bridges, and field divisions for purposes of irrigation. Starving people flocked from far and near, as the first crop this year has utterly failed, and for three years past there were only half crops because of drought. The women and children gathered the first hour of the working day to hear the Gospel message; the children spent half of each day in a school the Pundita started for them, and worked half of the day. The men gathered the last hour of the day to hear the Gospel. The Word of God was expounded in regular order so as to give them a proper knowledge of the way of salvation.

We were sorry to close this work, which we felt would produce much fruit unto everlasting life. Perhaps God permitted the closing because he saw the people must suffer still more before they should be sufficiently humbled to accept his Word. At any rate he has not given us the means to go on, and we are only able to give a little grain to the most needy cases.

It is pitiful to see the suffering. Sunday, mothers brought their little ones to service so hungry that they were trying to gnaw their mothers' clothes. Unless help comes the suffering will increase day by day. A lady gave me rupees three (a dollar), saying, "It is so little." That dollar caused thirty eight women and one child to earn their daily bread, and gave them at the same time an opportunity to hear God's Word during one quiet hour of rest. Who will say it was so little!

Much Bible teaching has been given by Pundita Ramabai, our Christian teachers, workers, and the writer, to the villagers about us. Rev. Albert Norton has done much good by instructing these workers daily, also through the sale and distribution of large quantities of Christian literature. Rev. W. W. Bruere and Rev. W. E. Robbins have given every other Sunday to Mukti church, thus doing much to keep up the spiritual life of the church. During the year there have been twenty-five baptisms on profession of faith, a number of these being members of the Rescue Home, which has been most successfully cared for by Miss Edmunds of Rochester, N. Y., during this year.

Besides laying out the grounds of Mukti with arbors and shade trees, cooling the atmosphere, and doing away with the glare of the sun, thus adding much to the comfort of the place, Pundita has planted many fruit trees, cared for the farm and made it pay, even in time of drought. The welfare of the villages about us was sought and found in a weekly bazaar which she started at Mukti, giving a mutual market for them and us.

This week we are expecting the arrival of several widows and orphans from Gujerat, and have built grass huts for their reception. The famine in Gujerat and Rajputana is beginning to be very sore. The lower castes are the first to suffer, but are not as liable to be gathered up by procurers, and those who want to dispose of girls secretly in zenanas and wealthy homes, where they will become slaves and concubines. Widows, being considered as having some ill fate attached to them, are the first to be cast out when supplies get low and the heads of the house do not know how to feed so many mouths. It was to save such that Mukti Mission was established. Famine of food and water is now an established fact with no hope of relief for a twelvemonth. There will probably be a thousand widows in this Home before the end of 1900.

"What is to be the future of so many widows?" you ask. They will be given a primary education; those who are apt to learn and have a desire for it will be given a higher education. A few will marry and found good Christian homes. Many will become teachers, nurses, matrons in schools, and we trust a goodly number will be called to preach the Gospel to their people. A very few may have to be cared for in the Home as long as they live. If our three hundred widows were ready for work, I doubt not that a place for each one of them could be found within three months, so great is the demand for well trained Christian women of the more intelligent classes. Therefore we are not worried about the future of these women. Pundita Ramabai, whose prominent characteristics of life and action are ready obedience to God, and faith that he will open up the way before her for any enterprise which he commands, does not seem concerned about the future of these women. Those still in darkness and oppression concern

her much more, and she is working with might and main to break their bonds assunder, and set them free. God thus far has honored her faith and works. He has sent her workers and money, and can we doubt that he will fail to provide for the future? Although Pundita Ramabai does not see where all the support is coming from, she has looked by faith upon the limitless store-house of God; she draws upon this unseen store, and is satisfied; just so she feels assured that God will work out the future of each girl he may choose to send her. Surely all who read this article will rejoice that this work is successful in holding up the banner of Christ to all India.—*Minnie F. Abrams, in Woman's Miss. Friend.*

CRADLE-ROLL DAY FOR THE LITTLE LIGHT-BEARERS.

THE time for Cradle-Roll Day will soon be here. It comes in the month of June. Are you planning for it in your church or auxiliary? This delightful occasion, with its rally of fond mothers, charming babies, and admiring friends, can be made productive of much good, as well as of pleasure to all concerned.

The most direct way to reach the mother-heart is through love for her child. The route followed by the Cradle-Roll of Little Light-Bearers, in its work of enlisting the little ones for the cause of missions, is always via mother-love. Knowledge of the conditions of childhood in heathen lands begets gratitude, in the mother's heart, for the blessings with which Christianity surrounds her treasures, and a willingness to give these favored ones the opportunity of "sending the Light," from the time of their birth, to the little ones in darkness.

Perhaps the easiest way to arouse an interest in L. L. B. work in the church and auxiliary is to begin with Cradle Roll Day. What better time or place for winning the mothers for missions, and, as one has said, thus securing missionary training for both, as "the little hearts grow?"

Last year the call for Cradle-Roll Day was late in appearing, and this has been considered an excuse for the few orders for supplies and the meager observance of the day. With the help of the various auxiliaries, and with thirteen Cradle-Rolls, now well organized, and four or five more "under way," there should be a generous observance of Cradle-Roll Day this year. Your Cradle-Roll secretary is looking for a goodly number of orders for L. L. B. Day supplies to be sent to her right speedily.

Remember there is a leaflet with suggestions for L. L. B. Day (3 cents each, 15 cents dozen), and there are also simple exercises for the children (12 copies, 8 cents), and pretty mite-boxes, cradles for holding refreshments, badges, and other attractive souvenirs for the little ones. These can all be obtained of Mrs. E. H. Roberts, 113 Cottage St., Pawtucket, R. I. For further directions consult the article on this subject in the June, '99, HELPER.

Make the story of our Cradle-Roll child in India a prominent feature in the exercises. See January, 1900, HELPER. May a good sum from mite-box openings and enrolments be promptly forwarded to our treasurer, as a result of the gathering of L. L. B's on Cradle-Roll Day this year. No special day is designated, but an *early date* in June is preferable, before children's Sunday and school celebrations occur.

E. H. ROBERTS, *Sec. C. R. of L. L. B's.*

IN MEMORIAM.

"THE servant does his day's work and passes on through the gates of sleep to the Happy Dawn, but the Divine Master lives and works and reigns, and by our death as surely as by our life, his holy purposes shall be fulfilled."

Scripture reading, Rev. 22 : 1-5.

Silent prayer.

Singing, "He Giveth His Beloved Sleep."

Brief tributes to those who have left us during the year.

Reading, "Remembered."

Our lips but trembled, when we tried to pay
Her worthy tribute. We could only lay
Our lilies on her breast,
And bear her to her rest,
And brave the darkness of our lonely way!
Amid the changeful and faint-hearted throng,
Her heart was ever steadfast, brave, and strong!
Her counsel gave us light,
Her courage gave us might
To choose the true - to wrestle with the wrong.
Her presence was a strong support, a tower
Of joyful hope in many a trying hour.
In friendship warm and wise,
In large self-sacrifice,
In countless kindnesses we proved her power.
Now the unfettered soul may clearly scan
The ways of Providence so dark to man;
She sees, above earth's night,
The beauty and delight
Of the Divine though slow-unfolding plan.
Here our sad, passionate cries
Seem vainly to arise,
Lost in the awful silence God has willed.
There mysteries are disclosed, misgivings stilled,
Doubts all dispersed, and prophecies fulfilled!

- Mary E. R. Cobb.

NOTE.—The foregoing memorial service may be used in connection with the thank-offering program or at some other meeting.



From the field.

SCRAPS FROM PRIVATE LETTERS.

MISS PHILLIPS in writing of the condition of the women of India says, "To be kept under, to be kept out of sight, to be submissive, all this and the weakness of character that is the natural fruit of it, is the heritage of Indian women, and it will take generations to develop strong self-reliance, individuality, and other necessary qualities." She refers to the famine and the inadequacy of the water supply. "Thus far, in all these terrible visitations, Bengal has been wonderfully spared, but immense tracts are now having a water famine superadded to all their other woes. There is nothing in our water supply to prevent our being reduced to the same straits, should we have the same failure of rain. What we really need to do is to enlarge our tanks. The addition of the Widows' Home has considerably increased the drain upon our water supply, and in all my Indian experience I have yet to see a single native who shows any idea of economy in the use of water, no matter how far he has to carry it, nor how soon it is likely to

be exhausted. This work on the tanks should be begun soon. . . . Rachel has not been feeling well and is off for a little change, and we are dividing her work among us as best we can. She is a treasure." . . . Miss Scott writes, "I have just put up a parcel of articles made by women in the Home. There is a list inside with the price of each article attached; you mentioned some time ago that such things might find a ready market, so I hope to have a number more handkerchiefs ready by the time Mrs. Coldren leaves. Considering that there are only three women in the Home who can do anything in the way of sewing or fancy work, and two of them are engaged most of the time in the kindergarten, I think it quite surprising how much they accomplish with my help. Yesterday a parcel of underclothing was sent away, the work on which will bring in eight rupees, besides several dozen hemstitched handkerchiefs, all of which have been made within the last three months. The duties of sewing mistress, added to all my other work, come rather hard at times, but I am so anxious to teach them to be industrious that I gladly give my spare moments to that end, so you must excuse me if I do not write so often as you would like. I also enclose a photograph which Mr. Lougher took of my zenana teachers, with the conveyance in which they go out to work. Were it put in the HELPER it might stir up fresh interest in zenana work and zenana teachers. A new house for the women is nearly finished inside their wall, which will give accommodation for six more women. I think if you could look in upon us you would be pleased with the comfortable, tidy appearance of the whole place. The baby, who is now seven months old, is not very strong and requires a great deal of care. I do hope she may be spared and do credit to the Home. All the others are healthy looking, giving every evidence of a comfortable home in their appearance. During the cold season I have been out almost daily at my zenana work and have a great many very bright, interesting pupils, while my teachers' and young women's classes were never so well attended as they have been lately. . . . We opened our monthly W. C. T. U. meeting with singing and a good prayer by Vina. Then we read one of Mrs. Burkholder's responsive readings (she has published a book of them), and after the business was done, Miss Butts talked about fifteen minutes. Then we had an interesting and instructive Bible reading by Sotyo and Tami. This took so well that another has been given out for next time, subject, "Perseverance." Jessie and Purna's Sara are to get out the verses. Afterward three or four of us made a few remarks, and then we sang the Doxology and dismissed. It was a good meeting, as our W. C. T. U. meetings usually are. It is interesting how well the women take hold, and how intelligently they seem to enjoy them."

TREASURER'S NOTES.

THANK OFFERING.

THE great event in May, in the work of the F. B. Woman's Missionary Society, is the thank-offering. And it is a great event because it means so much to the work and workers the whole year round.

It had a very small beginning ten years ago. I remember well the steps which led to it. They take me back to a meeting of the Board in Brooklyn, N. Y., in October, 1890. We were face to face with a great need. India was calling for more help, and we knew not which way to look for an "extra dollar." We discussed the condition of affairs in a small room in a private house, just large enough for the dozen, or so, women who were present. Finally, we resorted to prayer. In turn almost every woman prayed—the earnest praying which comes from feeling the consciousness of a great need—and then with quiet confidence in God, we agreed to accept the new burdens, appointing a committee to work out the problem. It decided upon a thank offering meeting, and the call was issued in April, 1891. The committee was Mrs. Ella H. Andrews, Mrs. Susan A. Porter, and Mrs. Clara Ricker. From that time to this Mrs. Porter and Mrs. Ricker have been associated with this work, putting thought and enthusiasm into it; they are now assisted by the editor of the *MISSIONARY HELPER*.

The first call appointed June 10, or some day in that week, as a day of thanksgiving and praise. It included a request that a special invitation be issued to each individual woman of the membership and congregation of the church, and the invitation included churches without auxiliaries the same as it does now. The call closed with, "Any sister so situated that she cannot respond to this call from her own church, may still be sure of the blessing by observing the call and sending her offering direct to our general treasurer." And this rule is still observed. This need in 1890 has done so much for the Woman's Missionary Society that I am reminded of the "blessings in disguise" which difficulties often hold, only needing a strong, determined purpose, and faith in God, to bring them into recognition. In this case, the result has been to establish a yearly thank-offering, that has found its way into the hearts of many women, stimulating spiritual purpose, and blessing many churches.

The time has been changed from June to May, and anyone can now choose any day out of the whole month. Generally the service is public, on a Sabbath evening; in some places it is held on a week-day afternoon, and in a home. Two of the most beautiful thank-offering services I have ever attended were, one in a home, and one in a church. In both cases flowers and music added much to the attractiveness of the hour, and did not lessen the consciousness of spiritual power. I think in large communities a Sabbath evening service for the whole

church, for which there has been a free distribution of invitations and cards, and in which children and flowers and music have a prominent place, is preferable to any other.

Each year witnesses an increasing interest in the thank-offering, thus bringing more money to the work, and deepening the true spirit of the service. *Our yearly offerings and yearly income supply about one third of the funds on which we depend to pay salaries, support the Sinclair Orphanage, and the domestic science and English departments of Storer College.* These words should be burned into our memory, as they speak volumes concerning the importance of our thank-offering, and of invested funds. I hope this fact will appeal strongly to women in churches where there are no auxiliaries, as such can help the cause of "women and children" in our denominational work in India, and of young men and women in Storer College, through a thank offering service, if in no other way. Remember, dear sisters, that our obligations to other departments of denominational work do not lessen duties towards the children in industrial, ragged, and kindergarten schools, or towards widows in our Widows' Home, or our girls in the Orphanage—all reached through the F. B. W. M. S.

But the service, truly observed, is enthused with an idea which helps the work and workers as well as the money. It is that we are making our offering of the "gold and silver" unto God for all his mercies and benefits—a freewill offering of thanksgiving. A membership fee may be wholly a business relationship between us and our society, but a true thank-offering must have some spiritual meaning in our relations with the Giver of all mercies. And how many they are!—the every-day blessings which our Father knoweth we have need of; the opportunities for service, and a delightful service, too, when imbued with the Christ spirit; the privilege of bearing the "good tidings" to the nations of the earth; and the blessed fact that the closing year of this century witnesses an interest in the establishment of the "kingdom of heaven" in the earth, that no other closing year has ever witnessed. Surely we are catching a glimpse of the new era when the Christ civilization shall cover the earth. A true offering unto the Lord for mercies spiritualizes our work, breathing into it an uplifted atmosphere, so that we see God more clearly in it, and depend more fully upon him for the help we need in service.

May I suggest that this tenth thank offering stand for another idea more fully than it has in the past?—an idea that applied to all our giving may clothe a membership fee with increased power. It is this: the idea taking shape in the form of a prayer, that God's will may work through the money we give—why not? A dollar has a certain carrying power, but the same dollar sent on its mission of helpfulness, with an intense desire that it may be used of God in his

own way, has infinitely greater power. And how much our work needs the consecrated dollars!

May our thank-offering of 1900 be a psalm of thanksgiving in many auxiliaries and churches, and an energizing power, born of submission to God's will, working through the gold and silver.

Ocean Park, Me.

Yours in the work,

LAURA A. DEMERITTE, *Treas.*

(All money orders should be made payable in Dover, N. H.)

A FRIEND OF STORER COLLEGE.

ALWAYS looking toward the advancement of the church of Christ, and for a time especially to that branch of the church that is located at Harper's Ferry, the Rev. Mr. Porter was ever vigilant in his efforts to find the best, the surest way of promoting the establishment of the kingdom of God on earth. It was with this purpose in view that he left his far-away northern home, his friends and family, and came to dwell and work among us here. Verily in doing this he proved himself indeed a follower of the Master; for even as Christ went about doing good among the lowly, so this disciple for three years went about among the poor and destitute of this community, cheering, encouraging, and helping wherever he could. It was for the purpose of extending the kingdom of Christ that he spent so much strength and vitality in the erection of this church building wherein we worship, for he wanted a place "where God might dwell beautiful, entire, and clean"; and lo, by his vigorous effort, there arose this edifice to stand a monument to his memory and a testimony to the years of toil and service he gave us.

Again it was with this same object of building up the kingdom of Christ that he instituted that organization of church workers known as the Dorcas Society. This society was designed to do much good in many ways, for not only was it Mr. Porter's plan that it should be a financial factor in the church, but that the church members should develop through this medium a new and superior interest in all church work. It was his hope that through this society "the natural bond of brotherhood be no longer severed as the flax that falls asunder at the touch of fire," but that the members be united in a closer and holier sympathy, one with another, each working for the well-being of the other, and all honestly, earnestly trying to do God's will. Reading circles and Bible classes were to be connected with the society where old and young who wanted to know more of the mysteries of the divine life might meet and hold sacred converse together, giving and receiving draughts of pure water from the fountain of life, the book of God.

It is true that for many reasons the society has failed to carry out all these great plans, but who shall say it has not wrought a stronger bond of sympathy

among the faithful few who have been true to it? Certainly we feel, while together, that we have one common interest, one definite aim for which to work, and while feeling thus we cannot fail to accomplish something, be it ever so little, in the name of Christ. And now, ere I close, let me say to you who wish to show your devotion to one who has lived and toiled and suffered amongst us, that the very best tribute that can be paid to his memory is for us all to strive to live up to the principles that he tried so hard to instill. How earnestly he strove to free the church of debt. Shall we not struggle as earnestly to keep it free? What an effort he made to have a church that would, by its pleasing and beautiful appearance, help to educate the esthetic part of our nature. Shall we, as members of the Dorcas Society, not do what we can to maintain, nay, to increase, the beauty of our church? And you who loved Mr. Porter, who love the cause he loved, will you not give of your time and means to help carry on the work he started? Truly this is the noblest tribute that you can possibly pay to his memory.

ELLA V. SMITH.

Storer College, Harper's Ferry.

"WHAT THE CENTURY HAS WROUGHT FOR WOMAN IN INDIA."

TIME is of no value in the East, and time unassisted accomplishes nothing. The Hindu woman stands where her ancestors stood, and lives as they lived. In the cities and among the higher classes Western culture may have touched the men of her family; her father, her husband, or her sons may be university graduates, government servants, men of light and leading, as their saying goes, but the woman is unchanged. Custom regulates her life from birth to death, and she is more closely bound to it by her own faithful spirit than by any pressure from without. The century, then, has done nothing for woman in India.

But if we ask what has been wrought for women during the century, or what has Christianity done for women, there is much to be said; and we find in Christianity the only thing that changes woman's life, if we except the few and rare exceptions that have always been possible and occasional.

Christianity has done something for Hindu woman. Wherever Christian missions are established we find schools for little Hindu girls, and hospitals for the alleviation of those ailments which formerly meant only endurance unto death. Through the cities and villages the faithful Bible women go from house to house preaching the Gospel of the kingdom, and in many a darkened home where heathen rites are practiced and heathen customs followed are hidden Christ's little ones, who have learned to know and love the "Jesus way."

Moreover, the efforts of Westerners in behalf of women have led Hindus themselves to consider if they could not do something to render her life more

tolerable, and most of the questions taken up by the social reformers tend in some way to her advantage. But, so far as my knowledge goes, their efforts have resulted in more agitation than accomplishment. In Madura city has been for many years a Hindu girls' school, supported by Hindu gentlemen, as a rival to our six schools for Hindu girls, but in all that time they have had to depend upon the Christian community for their women teachers, never having been able to find a Hindu woman properly qualified. They have made some efforts to educate the young widows for whom a home life is forbidden, but the task presents too many difficulties for anything but Christian love to undertake. Much has been said and written against the custom of child marriage, but so long as they confine their efforts only to its postponement for a year or two, leaving the real marriage at the present early age, higher education for girls must not be considered, and cannot be secured, though the numbers of infant widows will be lessened. Much has been said in favor of the remarriage of widows, but the sentiment of the country is so against them that moral courage is lacking to do more than advise it for others, or perhaps attend such a marriage, which is now legal by English law.

We can but honor the efforts of these men to secure the good effects of Christianity without the Christ and the burden of the cross, but they are so bound down and hindered in the good they would have done, that as yet so little has been accomplished by all their efforts that they have good reason for discouragement. And nothing is more potently against them than the prejudices and passions of women themselves exercised in all petty, underhanded, and degrading ways. For the question is not whether women shall have influence—shall have power over men—but whether it shall be an influence that is upright, righteous, and elevating, or mean, small, and leading always back to the past.

But it is when we look to the new India—the Christian India—that we see what has been gained for women. Beyond the pale of Hinduism is arising a new nation—a created people—and this native Christian community is becoming more and more a factor to be reckoned with in all questions of India's advancement. For many years almost all offices depending upon personal ability and education have been held by Brahmans, until they have come to feel that they are their right, but now the native Christian is pushing them hard and gaining many points of vantage. The Hindus themselves admit that the Christians have the advantage in that women as well as men, and especially the mothers, are educated.

What, then, has been gained by the Christian women of India during the century?

In the first place, she has gained years of life—actual length of days. The

Hindu woman, married at eleven or twelve, a grandmother before thirty, becomes a worn-out drudge or scolding terror by forty, if she lives so long, while our girls gain the whole happy period of girlhood and schooldays before their much later marriage.

A Hindu gentleman visiting our Madura girls' boarding school could not adequately express his admiration for the stature, development, and beauty of our girls; and as we watch their future lives, we have good reason to feel that they are better fitted to bear the strains of mature womanhood, and come to old age with a grace and honor unknown in Hindu homes.

I would not undervalue the virtues of the Hindu woman. She is devoted to the home, and absolutely faithful in what she believes to be her duty to it, but the idea of companionship with her husband or partnership in his interests has never entered her mind. If she can so order his home and cook his food that he is not displeased she is satisfied, and she has no higher ideal than that his satisfaction should express itself in an occasional jewel.

In our Christian homes, however, is growing up the idea of comradeship—a union of interests as well as of life. This is expressed in many homely and commonplace ways. A man will not decide a question pertaining to a change of work or residence without talking it over with his wife. She is trusted to select and purchase the supplies for daily use, and to visit friends and neighbors at her pleasure. They attend church together, and kneel in prayer at the family altar. Their children are taught to honor and to obey both parents, and not the father only, and more and more they are coming to recognize that "woman's cause is man's." They rise or sink together, dwarfed or godlike, bond or free."

But the Christian woman has gained far more than the happiness of girlhood or the blessedness of recognized and honored companionship. She has gained the acknowledged responsibility of an individual soul. The careless chatter of Hindu women about the well in the mornings and the hopeless moaning of the widow express the same thing in a disregard of the sacredness of character.

The Hindu woman may attain a future life, and she may not; but if she does it will be only as the faithful and necessary attendant of her husband, while the Christian woman recognizes her individual responsibility and her personal immortality as real and earnest as that of a man.

Now the growth of a soul does not always mean happiness. The sense of personal responsibility does not always conduce to light-heartedness, and if into the lives of our girls comes more of seriousness, more of strenuous effort toward the best that they know or imagine, we rejoice and are glad that they have gained what is better, higher, nobler.

To man as well as woman has Christianity come with light and hope and

healing ; but to woman the light is clearer, the hope more fair, and the healing more comforting, as she stood in denser darkness, more hopeless shadow, and bearing a burden of sin in having been born a woman.—*Mrs. J. P. Jones, Madura, India, in Life and Light.*

PUBLISHER'S NOTES.

DURING this month of May will you not give our magazine cause for thankfulness by sending in the amount due on your subscription?

Agents will best serve the interests of the magazine by forwarding promptly subscriptions received. Subscribers are not satisfied to have the date on the mailing tag unchanged, for months after the subscription has been paid to the local agent.

Let every one see to it that her HELPER subscription is paid at once, up to the close of the century.

Consult the premium list on second page of HELPER cover and select from it whatever you are entitled to, and remember that the ideal home magazine, *Table Talk*, will be furnished to *new* subscribers to the HELPER at just half the regular subscription price. The HELPER and *Table Talk* to *new* subscribers for one year for one dollar.

ELLA H. ANDREWS, *Publishing Agent.*

Providence, R. I.

WOMAN'S WORK.

DR. A. T. PIERSON says : " Among the most remarkable movements, guided by God's hand, in our times, has been this singular and steady forward march of Christian womanhood towards the front rank of consecrated service. The story of the organization of women, in boards of missions, especially in zenana work, and in every other form of Christian service, to promote systematic giving and united prayer, to disseminate intelligence and educate a new generation of givers and workers—this is one of the greatest of modern chapters in the new acts of the apostles."

The motive that roused the women to united systematic action in the mission cause was the human cry of distress from the oppressed and degraded women of heathen lands. And there was no hope or help for them except it came through woman herself. This appealed to woman's tenderness and pierced her heart.

Woman's work in missions has become a great power for good in diffusing missionary information, in planning and carrying on specific work for women and children in promoting systematic giving, and in the training of the young to an intelligent interest in missions.

Helps for Monthly Meetings.

TOPICS FOR 1900.

January—Review of '99. Outlook.
February—Prayer and Praise.
March—Home Mission Work.
April—Our Corner of India.
May—Thank-Offering.
June—The Children.
July—Some of Our Native Workers.
August—Auxiliary Outing. Missionary Seed-Sowing for Hot Weather.
September—Medical Missions. Our New Missionary.
October—Roll-call and Membership Meeting.
November—Denominational Review.
December—Christian Missions and Social Progress.

JUNE.—THE CHILDREN.

"Lord bless the little children, wherever they may be,
Far out on the silent prairie, down by the sounding sea,
Like flowers in a crowded city, like birds in a forest free,
God bless the little children, wherever they may be."

Current topic, The Famine in India, five-minute talk.

SUGGESTIVE PROGRAM.

Singing.

Repetition of the Lord's Prayer in concert.

Scripture reading, The Message of the Little Maid of Israel. 2 Kings 5 : 1-15.

Prayer for God's blessing upon the children, and upon work in their behalf everywhere.

Five-minute talks or papers:—

Mission work for juniors.

The Cradle-Roll.

Kindergarten work.

(Refer to articles in the January HELPER; pages 9 and 14, and to Miss Gaunce's letter in April. See Note to Junior Superintendents, page 132, April HELPER. Call attention to the use of mite and Cradle-Roll boxes in work for the children, to shares in the salaries of the Children's Missionary and the Principal of Storer College, and the support of the Cradle-Roll baby; also to the observance of Cradle Roll Day. The June number will contain further helps.)

Singing.

Close with a mother's meeting. Discussion on how to interest children in missions in the home. Give personal experience. Refer, also, to "How May We Cultivate a Love for Missionary Literature?" January HELPER, page 20; and "How to Make Children Kind," in this number.

Mizpah.

Practical Christian Living.

Practical Christian living is "to condense and crystallize into the uses of daily life the teachings of Christ."

THE STILL HOUR.

A MORNING PRAYER AND RESOLVE.

I WILL try this day to live a simple, sincere, serene life; repelling every thought of discontent, self-seeking, and anxiety; cultivating magnanimity, self-control, and the habit of silence; practicing economy, cheerfulness, and helpfulness.

And as I cannot in my own strength do this, or even with a hope of success attempt it, I look to thee, O Lord my Father, in Jesus Christ my Saviour, and ask for the gift of the Holy Spirit.—*Bishop Vincent.*

The acts of breathing which I performed yesterday will not keep me alive to-day; I must continue to breathe afresh every moment, or animal life ceases. In like manner yesterday's grace and spiritual strength must be renewed, and the Holy Spirit must continue to breathe on my soul from moment to moment in order to my enjoying the consolations, and to my working the works of God.—*Toplady.*

Remember your life is to be a singing life. This world is God's grand cathedral for you. You are to be one of God's choristers, and there is to be a continual eucharistic sacrifice of praise and thanksgiving going up from your heart, with which God shall be continually well pleased. And there should be not only the offering of the lips, but the surrender of the life with joy. Yes, with joy, and not with constraint. Every faculty of our nature should be presented to him in gladsome service, for the Lord Jehovah is my song as well as my strength.—*Hay Aitken.*

MORNING THOUGHTS.

People need from us nothing so much as good cheer and encouragement. Life is hard for most and needs inspiration.

It is good one day in seven to look up into the face of God, to get new hope, fresh uplift, strength for other days.

The best friendship is that which inspires us to do better, to do our best.

It is worth while to do even the smallest kindnesses as we go along the way. Nothing is lost. No dewdrop perishes, but sinking into the flower makes it sweeter.

Strength and beauty combine in the making of the truest manliness.

Two good rules for life are: Never be discouraged. Never be a discourager.

There is a blessing in hardness. Enduring it with courage and persistence makes us strong.—*J. R. Miller, D.D.*

The Missionary Helper Branch of the International Sunshine Society.

Have you had a kindness shown?

Pass it on.

'Twas not given for you alone—

Pass it on.

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the deed appears,

Pass it on.

THE members of the MISSIONARY HELPER Branch will be pleased to know that the International Sunshine Society has been duly incorporated under the laws of the State of New York. An explanation is due, therefore, making plain the necessity for thus attempting to formalize an organization, the true spirit of which can never be formalized.

The society has no longer any connection with the *New York Tribune*, that paper having organized, on Feb. 6, a proprietary sunshine society of its own. The International Society immediately withdrew its news from the columns of that paper because, under the circumstances, the International could not use the *Tribune* as an official organ any longer, the space being utilized solely for the newly formed society. The directors and incorporators of the *Tribune's* proprietary body are clerks and typewriters in the *Tribune's* employ. The International officers, with the exception of those who were in the employ of the *Tribune*, and who have since the incorporation of that society affiliated with it, are the same as before the conditions arose that seemed to force us into incorporation.

The International Sunshine Society is over four years old, and we believe that its work will be broadened and elevated by making it clear to every one that it is not an adjunct to any newspaper enterprise. The annual meeting and reception of the International Sunshine Society will be held, as last year, in the Hotel Savoy, N. Y. City, on Wednesday, May 2.

A SUNSHINE OFFER.

Mrs. Clara A. Ricker of Pittsfield, N. H., has given as her dues a copy of the "History of the Free Baptist Woman's Missionary Society," with the request that any Sunshine member desiring to read this interesting work may have the same by writing to the president and, after reading, paying the necessary postage, three cents, to forward it to the next applicant. We hope many members of our branch will avail themselves of this offer.

MONEY RECEIVED

Mrs. Dodge of Ohio, an aged Sunshine member, who has been a subscriber of the HELPER from the first number, is doing good sunshine work; she is passing on reading matter regularly to a number of members, and has given twenty-five cents to send good cheer where most needed. Mrs. R. P. Tobey has also given twenty-five cents, "to help a little in this blessed work," and has asked that Eunice D. Tobey of Kittery Point, Me., be enrolled as a member. She is a shut-in and a great sufferer. The president hopes that she will receive much comfort by being a member of our sunshine family. Gladys M. Snow of Whitefield, N. H., a little sunshiner of eight years, has sent twenty-six cents to forward the work. Leon Johnson, also of Whitefield, N. H., a lad of eleven years, has been enrolled a member of the Sunshine Society.

SUNSHINE DISTRIBUTED.

As dues Mrs. A. A. McKenney says, "I will write letters to the sick and lonely ones; also take bouquets of flowers, with passages of Scripture attached, to the sorrowful ones near me." Mrs. W. A. Morrill, Mrs. S. B. Stevens, and Miss Lizzie P. Kimball report as their dues that they are passing on each month the MISSIONARY HELPER. Mrs. W. Nelson has given a year's subscription of *Harper's Monthly* to be passed among the Brooklyn members.

The president wishes to thank the following persons: Mrs. F. W. Yates, Mrs. S. E. Avery, Mrs. H. Moore, Mrs. A. Williams, Mrs. H. Jenkins, Mrs. M. White, Miss M. B. Chesley, Miss H. Andrews, all of Brooklyn, N. Y., for the help they gave in sending Easter greetings to members of the MISSIONARY HELPER Branch. Ten new members have been enrolled, making a total membership of thirty-three. All communications for membership or information should be addressed to Mrs. Rivington D. Lord, 232 Keap St. Brooklyn, N. Y., the president of this branch. If new members will inclose five cents in their letters for enrolment, they will be sent the society pin.

HOW TO MAKE CHILDREN KIND.

TEACH them to give early in life by self-sacrifice. When I was a young girl I lived at the home of my uncle, Colonel Henry L. Miller, in Hartford, Conn. To encourage generosity in the heart of his eldest child, Alice—though in fact she did not need encouragement in this direction—he and my aunt allowed her to give each Christmas to each of the one or two hundred children in the orphan asylum, and sometimes to other public institutions, a frosted cake, an orange, and a book. In order to do this, she was obliged to go without something which she liked; for instance, butter, of which she was fond, or to deny herself in some other way. This she did gladly, and I have no doubt that her life of great self-sacrifice, in missionary work in Boston and elsewhere, is in part due to the wise training of this Christian home.

There was no necessity for this self-denial, for my uncle was a man of means, but it taught the girl a lesson which she never forgot. If giving costs nothing to a child, he or she does not realize the meaning of it. The older I grow, and learn how difficult it is to obtain money for benevolent work, the more I see the necessity for teaching the young to give, and thus form the habit early in life.

Encourage their giving away some of their playthings, or the books they have read. Our homes become full enough without hoarding. I often wonder what our Lord would say if he looked into some of our attics. He would find furniture packed away for years which might have made some poor family comfortable, or cloaks kept by Christian women for twenty years, thinking they might some time use the fur on them for trimming.

Teach children to be kind by example. Some years ago, my husband and I were going to a Maryland Chautauqua. At the hotel and station combined, where we changed cars, I noticed an apparently half-famished gray cat, and asked one of the colored waiters if they fed her. He said they were not allowed to do so, for fear she would remain there. I bought some food and gave her. Soon after I saw a boy of perhaps eight years, handsomely dressed, go up to the cat and kick her off the porch. I spoke to him kindly but firmly, and asked him why he did it. His reply was, "Father does it, and he says he'll kill her, and I shall do it too." I saw the family afterwards at dinner, a young man and his wife, both stylish, and their ungoverned child sat beside them. It is not difficult to predict the future of that boy, and the father will be largely responsible.

Always have some pet animal in the house, one or more. The Michigan state prison has had the wisdom to allow eight hundred birds among as many prisoners, to make them more gentle and give them something to love and care for. What a pity that these men did not have these influences in childhood. Alas, that we allow sin to do its evil work among the young, and then try to

reform in middle life after the damage has been done ! I think with Prof. Wesley Mills in the *Popular Science Monthly* that "every family should have some one animal brought up with the household, a bird, cat, or dog." It seems to me that New York City is making an almost fatal mistake when her Society for the Prevention of Cruelty to Animals puts to death yearly seventy thousand dogs and cats. Let license laws be done away, so that the poor can keep their animals, save where they are unkindly treated. Instead of spending money to hire people to catch and kill unlicensed dogs, let the money be used to employ agents to find homes for animals, as we do for homeless children. If not a sparrow falls to the ground without God's notice, we are very far from carrying out this kind thought about animals.

A lady said to me recently, "I am bringing up a St. Bernard puppy to please my son, and it is so much work." "Better do it by all means," I said. "I doubt if the value of a dog can be overestimated in the good it does a boy. The dog is a safe companion—some boys are not. It makes your child more contented at his home. It makes him kinder, more considerate, more cheerful, a better boy and a better man. You will be repaid for your trouble a thousand times."

As I write this article, our yellow St. Bernard dog, Bernie, weighing over 175 pounds, lies on the floor beside me, and in her paws, asleep, a half-grown Maltese cat, with white breast. Two kittens were given to me, the wildest creatures I ever saw. They had never been touched by human hands. It was a month and more before I could catch them. Finally one died, and then the other, apparently missing its playmate, made friends with the dog, going out to walk with her, sleeping between her great paws at night and fondling them as though they were strong enough to protect from harm.

If you wish to make your children gentle, tender to everything that has life, unselfish, and noble men and women in the future, take the trouble to keep some pets in the house.—*Sarah K. Bolton, in Union Signal.*

RECEIPT FOR GOLDEN CAKE.

ONE cup of Faith ; 1 cup of Zeal ; 3 Good Resolutions beaten into daily practice ; 1-2 cup of Milk of Human Kindness ; 2 cups of Charity ; 1 teaspoonful of Forbearance. Flavor with the essence of Humility, season with the spice of Wisdom and fruit of good works. Bake through a lifetime in the oven of Righteousness, cover with the frosting of purity.—*Rev. Walter Russell.*

In the heart of every Christian woman lies the possible savior of some other soul awaiting its enlightenment and uplift at her hands.—*Lucy Perry Noble.*

MAGAZINE NOTES.

ALL of the articles in *The Missionary Review of the World* are important, because they supply a veritable need in the evolution of missionary work, or give valuable information concerning it. Among the leading articles in April are "Missionary Quickennings of the Century" and "At the Junction of Two Centuries."

The May *Delineator*—that magazine of aid and advice to busy women—is full of good things. Mothers will be especially interested in a series of articles on "Children and Their Ills," by Grace Peckham Murray, M. D. The current number treats of "Measles and the Like." She who is planning an ocean voyage will find practical suggestions in Mrs. Burton Harrison's "The Trip Abroad," and all will be interested in the College Sketches and News. Abundant fashion notes, helps for the home dressmaker and housekeeper, a practical gardening department, and a review of the newest books, make up a very helpful number.

The Saturday Evening Post is a paper with a pedigree. It is an illustrated weekly magazine founded by Benjamin Franklin in 1728. Its editorials and departments of "Public Occurrences that are Making History," "Men and Women of the Hour," and "What to Read," are up-to-date and satisfying. Several serials are now running in the *Post*, notably the Life of Moody, the famous evangelist, written by his son. "The Diary of a New Congressman's Wife" gives the inside story of official life in Washington in a very spicy manner.

The Atlantic Monthly has been giving its readers a powerful historical novel, by Miss Mary Johnston, "To Have and To Hold," which has created much praiseful comment. The instalments are now completed and the story is issued in book form. The April *Atlantic* is rich, as always, in its poetry, fiction, and literary papers. Two especially strong and suggestive articles are "The Consular Service of the United States," and "The Coming Campaign," under the series "The Political Horizon." A girl's "Recollections of Ruskin," in the Contributors' Club, is full of pathetic, personal interest, and "A Great Modern Spaniard" calls attention to the existence in the Spain of to-day of a literature that ranks with the best of other countries.

BOOK RECEIVED: "About My Father's Business." By Austin Miles. The Mershon Company, New York. Price \$1.50.

Mr. Miles in this book describes the church as the "Father's business," in which there are employed many kinds and conditions of men to carry out the work. He has been for nearly ten years engaged in collecting data, during which time he has visited many different denominations in his extensive travels, and has made personal observations as to their reasons for failing to reach the masses; embodying his experiences and receptions in the form of an interesting story.

Words from Home Workers.

AN OPEN LETTER TO THE IOWA W. M. S.

DEAR CO-WORKERS: Feeling that a few words of encouragement may be profitably given at this time, we ask all interested ones to read and "look up." God has a special work that he wants done by the societies of Iowa for which he has prepared them and in which he will guide and sustain if allowed to do so. If he has special work for individuals, and special blessings, why not for societies? He has been leading and guiding us and blessing most abundantly, not only spiritually but financially. Some time ago a description of the "silver necklet" was given in the *HELPER*. We trust you have read it and are interested in that "necklet." Why cannot Iowa win it this year? Does someone say, "It is useless to try? Let us see. Last year Iowa was third in the list and our average per member was only twenty cents. Now we certainly think if every auxiliary member will work and pray for this, that the prize may be ours. Let us "pray in faith believing" and then work just a little harder than last year, and the results will surprise even the workers. Perhaps you can interest some who are not members in this worthy competition. Some questions have been asked about the apportionments. We cannot well change them for this year. It is hoped there will be a large representation at the next Y. M., when changes can be made if thought best. In the meantime let us do what we think is right. We urge each auxiliary to observe thank-offering day. Let it be a glorious day for missions. In sending money please be careful to specify its object. Does your auxiliary use the monthly lesson helps given in the *HELPER*? They are indeed most helpful, not only entertaining but sources of information. We hope you will all try to gain new friends and patrons for the *HELPER*. We are trying again this year to raise \$100 for State work, hoping that the State Board will soon have funds enough to put a much needed worker in the field. We invite the Ladies' Aid Societies to help us in this.

Yours prayerfully and hopefully,

[MRS.] THERA B. TRUE, *Pres.*

[MRS.] NETTIE ZIMMERMAN, *Sec. and Treas.*

OHIO.—The Woman's Missionary Society met in connection with the February session of the Marion Quarterly Meeting at the Beulah church; but, owing to inclement weather, the different auxiliaries were not all represented, and the annual election was deferred to the May session. Marion society has met with a great loss in the death of Mrs. George Gooding, and our mission in India and the one she was educating will miss her liberality. We also regret the removal

of Rev. D. B. Martin and wife, the latter the treasurer of the quarterly meeting society. We shall miss her faithful, earnest work, but know the New Hampshire mission cause will have two more ready to carry on the Master's last commission. Rev. and Mrs. Chas. Clark are leading the mission work at Grand Prairie church, and the LaRue auxiliary are meeting regularly every month. The Green Camp society has reorganized with the pastor's wife, Mrs. Thompson, as president. Green Camp is interested in Dr. Nellie Phillips of India.

[MRS.] M. L. MOORE, *Sec.*

LAYING ASIDE EVERY WEIGHT.

A SUCCESSFUL worker in one of our rescue missions is a lady who was formerly a society belle, but who has now consecrated her brilliant social and intellectual gifts and her beautiful voice entirely to the Lord's work among the lost and degraded. She once remarked that she clung to dancing and card-playing for years after she made a profession of religion; and that her real joy in the Christian life did not come until these things had been given up altogether. One evening, about two weeks after she had made this full consecration, she went into a little mission room, and was there asked to say something helpful to a poor wreck of a man who had been for many years a gambler. The man looked at her suspiciously.

"Do you play cards?" he asked.

"No."

"Do you dance?"

"No."

"Do you go to the theater?"

"No; not now."

"Very well," he said, "then you may talk to me. But I won't listen to one word from your fine folks who are doing, on a small scale, the very things that have brought us poor wretches where we are."

"Can you not believe," added the lady who told the story, "that the joy of being able to teach the way of life to that lost soul was more to me than all the poor little pleasures I had given up for Jesus' sake?"

THERE is a mystery in this hidden life which is in every Christian. It has a strange power of recognition. When two Christians meet, though utter strangers heretofore, there is something that reveals them to each other. The same life pulses in their hearts. They have the same hopes, the same joys, the same Christ, the same purpose in living, the same heaven. The world has nothing in common with Christians, but all who love Christ are members of one family.

Our Juniors.

"When every little hand
Shall sow the Gospel seed,
And every little heart
Shall pray for those in need,

"When every little life
Such fair, bright record shows,
Then shall the desert bud
And blossom like the rose."

WORK OF THE CHILDREN.

I WISH I could tell all the little folks about the interest that some children take in the support of the Cradle-Roll child in Sinclair Orphanage, and in Miss Barnes's salary. I know two little sisters, one only four years old, who are eager to save their pennies for the Cradle-Roll, slipping them into the pocket of the "Little Light Bearer's" mite box. I see the mischievous black eyes of the younger one as she does it. I wish every child could have one of these Cradle-Roll banks. Another girl, ten years old, has raised and sold a flock of chickens, getting almost enough to pay a share in Miss Barnes's salary, and, aided by her mother, her name is now enrolled in the Roll of Honor.

It is an excellent plan for all children to earn at least a part of the money which they give to the missionary cause, because what we earn and give means much to us, and gets us ready to give more when we earn more. There are so many ways for children to earn money, especially in the summer season. Try this plan, and tell me, when you send your gifts, how you got the money. It would be good reading for the MISSIONARY HELPER.

I expect before the year 1900 has closed the full number of shares will be taken in Miss Barnes's salary. Surely a good way to close the century in our children's work. And then if we can only be supporting two children in Sinclair Orphanage, beside, we will all be glad together. Long live the Baby-Roll and the Roll of Honor!

TREASURER.

A LITTLE boy ran to his mother's arms that he might pour out to her the grief of his heart by telling her all about it; but as his mother took him to her fond embrace and poured out her sweet love upon him he soon became so occupied with her and the solace of her affection that he forgot the story of his grief, and it remained forever untold. So will it be with us and Jesus.

A VERY little missionary girl was saying her prayers at her mother's knee. She said: "O God, bless these poor heathen that worship idols! These idols can't hear, they can't see, they can't talk, and they can't even *wiggle about*."

THE GEOGRAPHY CLASS.

BY DORCAS ELLEN GRAY.

Teacher.—What is the lesson for to-day?

First Child.—It is about India.

Teacher.—You may locate India on the map. (Child does so.) Name and locate the principal rivers. Name and locate the capital. That will do. To-day we will have an information lesson, and each one may tell some interesting thing that he has heard or read about India. Who will tell about the products?

Second Child.—They do not raise potatoes and onions, as we do. They raise rice, millet, and cotton, instead.

Teacher.—Very well. Who will speak of the customs of the people?

Third Child.—They have great feasts every year. The first is the Pongol or harvest feast. When this feast comes, they clean the house inside and out, break all the old pots and throw them away and get new ones. Then the men, women, and children get together in the largest room and sit down, the men in one group, the women in another. Then a Brahmin priest comes and takes some of the rice out of the large pot and offers it to a picture of a god drawn with chalk on the floor. This is an act of worship, with them, and afterward the rice is distributed and eaten very solemnly.

Teacher.—Very good. Can you tell us anything further about the customs of these people?

Fourth Child.—On another feast day they worship the sun, and on still another, the bullocks and the cows, because next to the sun they have done most to make the harvest. They wash the cows, and ornament them with bright flowers, and paint their horns bright colors. Then they lead them in a procession round the village and all the people fall down and worship them.

Teacher.—Has anyone anything to add?

Fifth Child.—In India the girls get married when they are only babies. I heard mamma read out of the MISSIONARY HELPER that there were 77,000 widows there under ten years of age. The men are very cruel to their wives. The wife is never allowed to eat in the same room with her husband. She has to wait upon him all the time and he never thanks her for anything.

Teacher.—That will do. (To child who has raised his hand) What is it?

Sixth Child.—I read a story, the other day, about a little girl who lived on the banks of the Ganges River in a little mud house. It didn't have any windows and had only one door. The roof was made of palm leaves. She never had a soft bed, and she didn't have any clothes till she was six or seven years old. Before she was a year old they pierced her ears and hung rings in them. The rings were so heavy that they made her cry. Some girls have rings in their

noses, and some on their toes. This little girl's mother brought all the water from the village tank in a jar on her head. She never touched her lips to the cup when she drank and she never used a spoon. She opened her mouth and threw the water down her throat. After her father ate all he wanted, she and her mother ate the rest. One morning when she got up, her baby sister was gone. They told her the rice crop had failed and they had given the baby to the river god because he was angry. Their gods are very cruel.

Teacher.—An excellent recitation. Who has something else to tell us about these gods?

Seventh Child.—They call snakes and cows and monkeys gods, and they have gods made out of wood and stone. When they carry rice to the god in the temple they pray :

" Great Ganapatha, thou in sport
Dost clap thy hands and dance ;
Dost crack six cocoanuts and eat
Bushels of rice at once.
Like us thou lovest sweetmeats, too,
So look on us and help us now."

Teacher.—Very good. Does anyone know of any effort being made to enlighten these people?

Eighth Child.—Missionaries have been sent there and they are trying hard to Christianize the people. The Free Baptists have twenty-four missionaries and two assistant missionaries in the field, and would send more if they could get more money. They establish schools and train native children for teachers. A great many have turned from their idols, already, and worship the true God. One woman gave four of her gods to a missionary, saying that she knew better than to worship them now.

Teacher.—When I was a little girl I had a letter from one of these missionaries, Miss Coombs. Do you know the names of any of the other missionaries?

Ninth Child.—I know the name of one, Miss Emilie Barnes. She is the children's missionary. Her salary is \$400 a year. They divide it into one hundred shares of \$4 each and get the junior societies to take shares. Our society is going to take one, and I am going to give twenty-five cents toward it.

Teacher.—I am glad you are. I hope all the boys and girls will help. It is almost four o'clock, so we shall have to stop here. To-morrow you may draw a map of India, and tell all you can about Bhudruck and Miss Barnes. We will sing "Send the Light," and then school is dismissed.

" He who has never helped the needy knows but little of the richer light that falls on the pathway of the just."

Contributions.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for March, 1900.

MAINE.

Bangor "L"	\$6.00
Brunswick 1st F. B. ch. S. S. for Miss Barnes	1.00
Biddeford Jefferson St. ch. aux.	15.00
Brunswick 1st F. B. ch. S. S. junior class for Miss Barnes	1.00
Canton and W. Peru aux.	4 32
E. Hebron aux.	1.25
E. Otisfield aux. for Bible woman with Miss Smith	4.00
E. Parsonsfield Mrs. P. B. Allen for Callie Weeks in S. O.	1.00
Ft. Fairfield Cradle-Roll	1.50
Kittery Point R. R. Tobey for Dr. Mary Bachelors passage	1.00
Lewiston Mrs. Clara Spooner for W. H. . . .	5.00
Limerick aux. for Parsonsfield Q. M. apportionment and L. M. of Mrs. M. Holman . .	3.70
Portland aux. for Miss Coombs's salary (\$9.13 on L. M. of Miss N. I. Aageson and 87 cts. L. M. of Mrs. Hattie Kilborn)	10.00
Springfield Q. M. aux. for Miss Coombs . . .	5.00
Steep Falls Mrs. J. C. Marshall for Dr. M. Bachelors passage	1.00
Topsham aux. for Dr. Bachelors passage . .	10.00
W. Bowdoin W. M. S. for Dr. Bachelors passage	10.00
W. Bowdoin Granville and Clara May Purinton for Miss Barnes	2.25
W. Peru aux.	1.00
Note.—The So. Limington aux. has completed the L. M. fee of Mrs. S. L. Purinton.	

NEW HAMPSHIRE.

Alton aux. for child in S. O.	4.00
Dover Hills H. and F. M. Soc. for Storer . .	5.00
Dover ditto for income Littlefield fund . .	5.00
Dover ditto Julia Letts	12.50
Hampton \$5 for orphan \$20 on apportionment	25.00
Milton aux. Mrs. E. R. Hayes (dues)	1.00
Portsmouth aux.	3.00
Rockingham Asso. coll.	4.20
Somersworth aux. for Bessie Peckham school	10.00
Whitefield W. M. S. for Miss Butts	10.00

VERMONT.

Wheelock F. B. Asso. for Miss Smith . . .	4.00
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MASSACHUSETTS.

Lowell Chelmsford St. ch. for native teacher .	6.25
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RHODE ISLAND.

Carolina aux. Miss Phillips	5.00
No. Scituate aux. Ind. Dept.	5.00

Olneyville aux. Miss P.	\$10.00
Olneyville aux. Ind. Dept.	5.00
Providence Elmwood Ave. ch. for Ind. Dept. .	6.25
Providence young people's soc.	18.75
Providence Mrs. M. W. Smith Park St. aux. for Storer Col.	2.00
Providence Roger Williams aux. Miss P. . .	6.00
Providence Roger Williams aux. Ind.	20.30
Rhode Island Dist. finance com. for Ind. Dept.	20.00
R. I. Dist. finance com. for Miss P.	16.00
Woonsocket a friend of widows for W. H. . .	5.00

MICHIGAN.

Kinderhook ch. Vinnie Rubley's S. S. class for Miss Barnes	4.00
Litchfield F. B. S. S. Prim. class for Miss Barnes	6.00
Onsted Ruth Daniels for Miss Barnes	4.00
Temperance S. S. class No. 6 Hattie Cowell teacher for Miss Barnes	2.00

IOWA.

Bryantsburg aux. for Miss Scott	2.25
Little Cedar W. M. S. H. M.	4.12
Lockridge W. M. S. \$1 Mrs. W. R. Smith \$1 Mrs. Minnie Kyle \$1 Mrs. M. V. Toothaker all for Miss Scott	3.00

ILLINOIS.

Chester aux.	4.60
Looney Springs Q. M. for famine sufferers . .	2.75
Pleasant Ridge Mrs. Eliza Kirk	1.00
Pleasant View W. M. S.	2.20
Tamaroa W. M. S. F. M.	3.50

MINNESOTA.

Hennepin Q. M. W. M. S. for F. M.	8.00
Huntley W. M. S.	15.00
Minneapolis W. M. S. for repairs on girls' study in Myrtle Hall Storer College	25.00
Money Creek W. M. S. birthday bank funds .	4.04
Money Creek present from H. A. Coery to W. M. S. F. M.	5.00
Winona ch. aux.	10.00
Winnebago City W. M. S. F. M.	7.00

Total \$406.73

LAURA A. DEMETITTE, *Treas.*

Ocean Park, Me.

per EDYTH R. PORTER, *Asst. Treas.*

FORM OF BEQUEST.

I GIVE and bequeath the sum of ——— to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.

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